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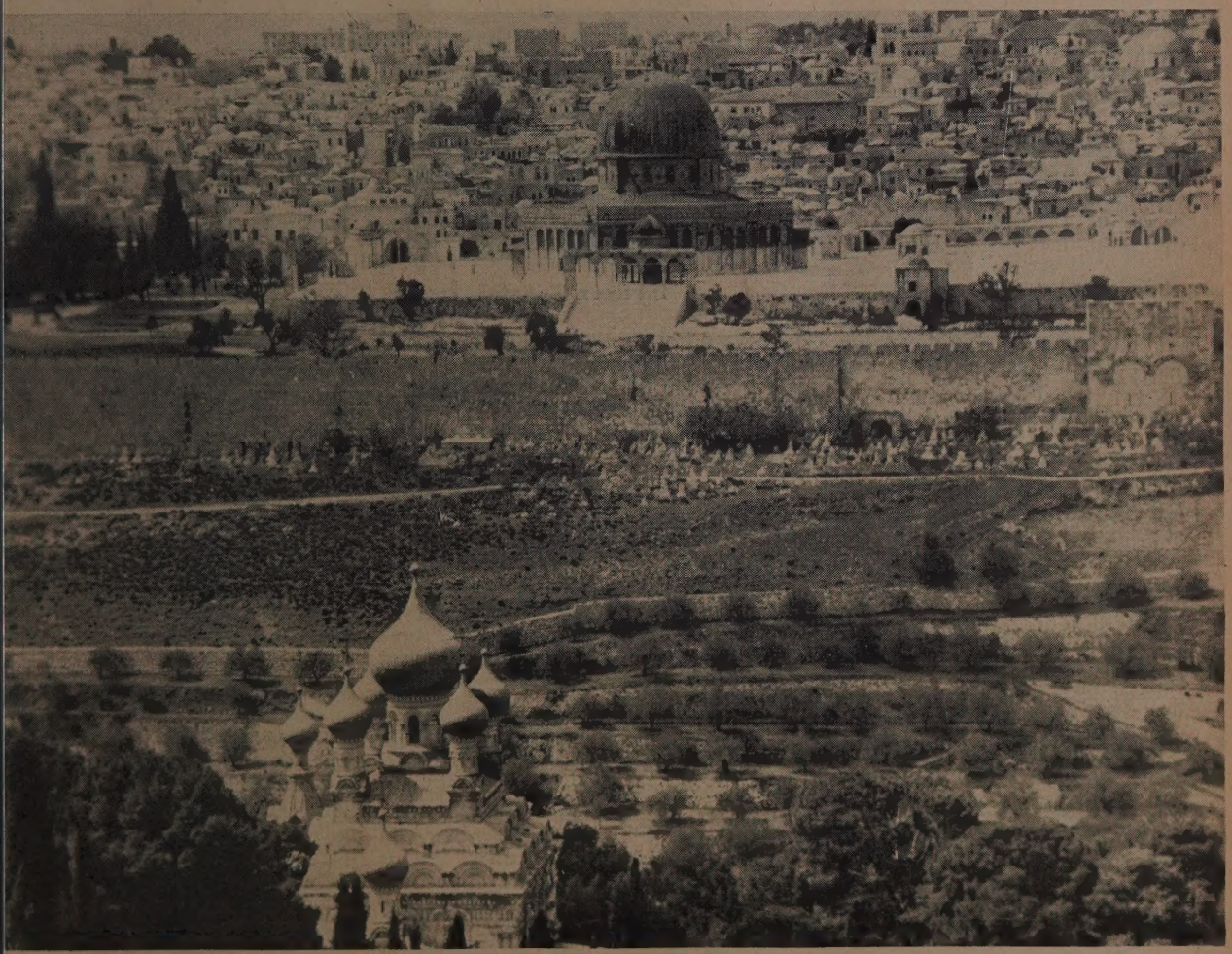
# THE LUTHERAN Witness

*ficial Organ of the Evangelical Lutheran Synod of Missouri, Ohio and Other States*

LOUIS, MISSOURI *March 9, 1948* VOLUME LXVII - No. 5



*View of Jerusalem from the Garden of Gethsemane*

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**Our Frontispiece** shows the Greek Orthodox church in foreground. Upper center, the Mohammedan "Dome of the Rock," built on ancient Moriah, once the site of the Temple.

**St. Paul's Ev. Lutheran School,** Concordia, Mo., with an enrollment of 177 pupils, uses the weekly envelope system. The children's gifts during 1947 amounted to a total of $1,444.40. Of this sum $643.58 were designated for the home church, and the remainder for all other purposes, including $490.65 for the Centennial Thankoffering.

**Dr. Nelson Glueck,** president of Hebrew Union College, Cincinnati, Ohio, and an internationally recognized archaeologist, recently declared in a radio address: "The Bible, to be sure, recognizes no 'proof' for its validity, because it is primarily concerned with theology and secondarily with history, but archaeological finds continue to substantiate the details and general background of the Biblical accounts."

**The Michigan District** in its 1947 budget contributions reached $497,242.23, the largest amount both in volume and on a per-capita basis in the history of the District. This figure represents an increase of $18,662.81 over 1946. Non-budget gifts, including the Centennial Thankoffering, totaled $352,924.45. The total amount which passed through the Michigan District Treasurer's hands during 1947 was $850,166.68.

**Mr. August Kiehl,** a member of Our Savior Lutheran Church, Bad Axe, Mich., has received recognition as an outstanding farmer. At the recent International Grain and Hay Show, held at Chicago, Ill., his navy beans were adjudged the grand champions. Besides this, he has won $300 in cash prizes awarded by the Michigan Brewers Association to the champion barley grower of the State of Michigan. In his congregation Mr. Kiehl is serving as secretary and as member of the Building Council.

**Our Synodical Catechism** has been translated into Finnish and is available at the National Printing Company, Ironwood, Mich.

**Air flight has shortened distances.** Pastor George Kuechle of Cleveland last fall left San Francisco on a Sunday evening and after a stopover at Honolulu arrived in Sidney, Australia, on the following Thursday morning. He expects to be home again at Easter time. During his stay in Australia he spoke to large gatherings, also in behalf of the Lutheran Hour. In the town hall at Adelaide he addressed 1,500 people. Mrs. Kuechle had preceded her husband to visit her parents in Australia and will return to the United States with him.

**Mr. and Mrs. Herman Drawns,** members of Immanuel Ev. Lutheran Church in South Chicago, the Rev. W. C. Greve, pastor, early in February observed their

Mr. and Mrs. Herman Drawns

sixtieth wedding anniversary. The couple, age eighty-two and seventy-six respectively, have four children. One daughter, Miss Sylvia May Drawns, is working as a lay missionary in connection with the Lutheran Hour in the Chicago area.

**Dr. O. A. Geiseman's latest book,** *For Peace Within,* was the January selection of the Pulpit Digest Book of the Month Club. The volume offers two series of sermons for the Lenten and Easter season and is the tenth book written and published by Dr. Geiseman, who has been pastor of Grace Lutheran Church, River Forest, Ill., for the past twenty-five years.

**The story of Church-Craft Pictures, Inc.,** is featured in the February issue of *Christian Life and Times* under the caption "That All May See and Believe." Church-Craft Pictures, Inc., is an organization devoted to supplying superior pictures for religious instruction and is headed by Henry G. J. Kiehl and his two sons, Erich and Paul. The father was a Christian day school teacher for three decades, and both sons are graduates of Concordia Seminary, St. Louis, Mo.

**When the Rev. Edwin C. Abend** pastor of Shore Haven Lutheran Ch Euclid, Ohio, recently baptized Infant Kenneth Lange in the sacristy of church, the child's sponsor, Mr. Meyer of Two Rivers, Wis., made the sponses from the parlor of his home miles away by long-distance telep hookup. He preferred this arrange to having a proxy serve in his place.

**The American Bible Society** re that licenses for the export of raw co potato flour, hog bristles, glue, st waste paper, and binders' board have cently been secured for shipment of materials to Germany for the expan of the already encouraging beginning the revival of Scripture production t It is expected that from these mate dispensed through the *Evangelische H werk* in Bremen, there may be prod this year in various convenient 1,135,000 German New Testaments, 70 German Bibles, and 20,000 ancient G Testaments for seminary and other students.

**Calvary Lutheran Congregation** Galesburg, Ill., the Rev. L. F. Brig pastor, on the eve of its tenth anni sary and just when it was about to come self-sustaining suffered a heavy on Thursday afternoon, Feb. 19, when entire interior of its fine chapel was stroyed by a fire which started in a ne bor's brush pile. The flames ent through the vestry, and before they subdued, all furnishings in the cha nave, vestry, and hall were destro including war memorials and a manual Wicks organ. For the pre the congregation is meeting in Bee Chapel on the Knox College campus.

**The fine work which the Luthe Business Women,** a St. Louis, Mo., org ization, are doing through their Yo Guidance Program may be gleaned f the report for 1947. Among the it listed are: four four-week vacation B schools, with an enrollment of 430 charge of twenty-five volunteer work at a cost of $450 to $500; forty-two c dren sent to camp at an expense of $ seventeen fall clubs, in which 450 child are contacted weekly by thirty-five unteer workers. Together with all re lar club activities the organization p vides classes in religion and handicr A center program has been started Resurrection Mission, and plans are in making to extend it also to two ot downtown missions.

G. V. S.

Published biweekly by Concordia Publishing House, St. Louis 18, Mo. Subscription price, $1.25 per annum anywhere in the world, payable strictly advance. Entered as second-class matter at the Post Office at St. Louis, Mo., under the Act of March 3, 1879. Acceptance for mailing at special r of postage provided for in section 1103, Act of October 3, 1917, authorized on July 5, 1918

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PRINTED IN U. S. A.

March 9
1948

THE LUTHERAN Witness

Volume LXVII
No. 5

*Editorial Committee:* THEODORE GRAEBNER; MARTIN S. SOMMER; W. G. POLACK; G. V. SCHICK; R. R. CAEMMERER; L. W. SPITZ;

# *Editorial*

## nd Out Thy Light!

On Sunday Judica, the fifth Sunday in Lent, the catechumens of the Church had set before them the fact that ere is opposition to the Lord Jesus in this world and that ey must learn how to meet that opposition. The example the Savior is set forth in the Gospel for the day. The ws showed their enmity toward Him by accusing Him of ving a devil. When He told them who He was in the ajestic statement: "Before Abraham was, I am," they ed to stone Him. So the Christian's testimony, too, will opposed by the world, and that opposition may at times ke the form of violent persecution. What shall we do en? Place our cause into the hands of Him who judgeth ghteously and pray Him the more fervently to enlighten ose who are in spiritual darkness.

Judge me, O God, and plead my cause against an ungodly tion.

Oh, deliver me from the deceitful and unjust man, for Thou the God of my strength.

Oh, send out Thy light and Thy truth; let them lead me; them bring me unto Thy holy hill.

W. G. P.

## anted — More Christian Day Schools!

The need of Christian day schools (variously called rish schools, parochial schools) is eloquently set forth a contributor to a recent issue of the *Lutheran Standard,* icial organ of the American Lutheran Church. After ting that such schools disappeared with the secularizan of society and that "unless Christian churches rally the eleventh-hour call that comes to us from the situan in the world today, we must soon face persecution or n the other 'camp' and say there is no God," Mr. A. E. ysan of Alexandria, Va., has this to say about the danger the purely secular education of the public schools:

By definition public education is "secular," which means sentially "bound to earth and time." By its own definition sets itself apart from Christian truth and Christian educan. By its own definition it has as its center the acquired owledge of man rather than the revealed truth of God. fosters man's way of life rather than the way of the One o said, "I am the way, the truth. . . ."

I hasten to add that those who support secular public edution do not directly have in mind to destroy or denounce ristianity so much as to isolate it from the economic, social, litical, and educational phases of human living. Its basic vice, as I have heard it given, is somewhat like that of the ders of certain totalitarian countries who said to the church, ou worship God and let us teach the people."

However, in actual fact such a practice does deny Christianity watering it down to nothing but an unnecessary moral junct. Because of the desire to "departmentalize" and "fragmentize" human living no essential unity of life is taught. No wonder people are asking again with Pilate, "What is truth?" when in actual life they have denied Him who is Incarnate Truth.

Christians, on the other hand, believe that Christianity is related to all knowledge and education not as frosting to a cookie but as the soul to the body. There can be a cookie without frosting but there can be no human personality without the soul. Every thought, word, and deed is related to our faith. God needs to figure in all fields of human learning and knowledge.

In a closing paragraph the author expresses the hope "that our Lutheran people will become mightily interested again in the Christian day school and that this interest will lead to concrete study and action."

G.

## Subscription News

The circulation of THE LUTHERAN WITNESS as of Feb. 24 marks an increase of 7,000 during the past four weeks, a total now of 312,000 paid-up subscriptions. The growth is the more welcome since the subscription price has increased. This is a card of thanks to our pastors and circulation managers.

THE PUBLISHER
THE EDITORS

## Yes, Changes Have Taken Place

The question is sometimes raised: "Do our periodicals still maintain the stand which they defended 40 and 50 years ago?" The writer has read the *Lutheraner* for more than 70 years. He has read the very first number of THE LUTHERAN WITNESS issued 67 years ago and has scarcely missed any number of it since then. During these many years a number of different men served the Church as editors of these periodicals. These men differed just as Paul, Peter, Isaiah, and Jeremiah differed, just as much as Luther, Brenz, and Chemnitz differed. They differed just as much as Walther, Wyneken, Sihler, Guenther, Pieper, and August Graebner differed. Moreover, during these years we at times noticed something of that spirit among our readers which Paul condemned in the Corinthians, namely, that some said: "I am of Paul, and I of Apollos, and I of Cephas, and I of Christ."

Of course, even the true teachers of the Church differ. These differences should not, dare not, be made the basis for dividing the Church of Christ. Who does not today note differences in the teachers and leaders of the Church? But only those who are "ignorant and unsteadfast wrest these to their own destruction," 2 Pet. 3:16.

Today, looking over the names of the members of the Editorial Staff of THE LUTHERAN WITNESS and the members of the faculty of the Seminary at St. Louis, Missouri, we note differences of attitude, style, expression. However, let us not come to an unwarranted conclusion. There is no change in the stand of our periodicals on those matters which

God's Word decides. Our periodicals still uphold the Verbal Inspiration of all that the Apostles and Prophets wrote. There is no difference of opinion on our acceptance of the Lutheran Confessions, especially of the Augsburg Confession and Luther's Catechisms. There is considerable difference between the book which that distinguished historian Dr. Carl Mundinger published last year through Concordia Publishing House and the book which the Rev. Christian Hochstetter published more than 70 years ago. These two men differ very much in their statements concerning the history of the Missouri Synod, but both of them are recognized as faithful and loyal Lutherans. Let us keep in mind that in the Bible we have unity with variety, and let us not be offended to meet the same thing in the Church today, even though we see it in our own Missouri Synod.

In this connection we must remember that there are diversities of gifts, but the same spirit, and that the body is not one member, but many. In short, careful reading and study of the twelfth chapter of 1 Corinthians ought to be helpful. True, no one can claim to be of the body of Christ who calleth Jesus accursed. Such false prophets as the Apostles expressly condemned, such false prophets as today preach another gospel than that which we have received, are to be avoided. However let us be careful in each case to make sure with whom we are dealing and never lose sight of the fact that at different times in the Church different doctrines must be emphasized. A change of emphasis according to time, condition, and people is not a detriment, but is of utmost importance. These considerations should give those pause who wish to walk circumspectly, not as fools, but as wise. S.

## American Lutheran Church Loses Two Leaders

During the first months of 1948 death claimed two distinguished leaders of the American Lutheran Church.

On Jan. 27 Prof. John C. Mattes, D. D., passed away at Dubuque, Iowa, after an extended illness. Dr. Mattes, born in 1876, a native of Pennsylvania, served in the ministry of the United Lutheran Church for almost 40 years, then accepted a call to Wartburg Seminary in 1939. His change of affiliation was the fulfillment of a desire to join a body with a more conservative record of doctrinal position. Dr. Mattes served on important committees of the General Council and was the author of many contributions to theological magazines. He was at his best when engaged in the defense of the Lutheran position over against the doctrines of the Roman Catholic Church. His love for the Lutheran Confessions and his affirmation of a strict position in church practice was known to us through an exchange of letters extending over many years, and we sincerely mourn his death. He disagreed with the position of the Missouri Synod on Verbal Inspiration and was occupied with a restudy of this matter during the last months of his life.

During the third week of February we were shocked by the news of the sudden demise of Dr. Ralph H. Long, Executive Secretary of the National Lutheran Council. Also his death severs a friendship which extended over many years, although our immediate contacts were few. Less than a year ago we served by invitation on an informal committee called together for a study of the National Lutheran Council organization and aims, in a joint meeting with Dr. Long and the Secretary of the Council, Dr. C. E. Lund-Quist. None present failed to be impressed with Dr. Long's respect for our position and the beautiful co-ordination of a fine intellect and theological learning which characterized the r Those circles both in Europe and America which were field of Dr. Long's activities felt the impact of a strong good native common sense, a great love for the Luthe Church, and a consistent endeavor to guide its devel ment into conservative lines.

The Editors have requested Dr. Lawrence Meyer place on record for our readers his impressions of this markable man. G.

## "The Cresset"

Eleven years ago a group of pastors, laymen, and p fessors of the Missouri Synod united their efforts for inauguration of a new periodical which has since appea under the title *The Cresset: A Review of Literature, Arts, and Current Affairs.* The venture was based upon assumption that there is room for a periodical which permit the convictions of the regenerate mind to find pression regarding events prominent in current hist regarding the arts, modern poetry and fiction, and general trends of our age. Through ten volumes, just co pleted, the editors and their co-workers have pursued ideal. The Walther League has supplied the funds for inauguration of the effort and is still sponsoring the publi tion of *The Cresset.*

Some one has said tersely: "A copy of *The Cresset* your living room table identifies you." Without doub magazine which addresses itself to the cultivation of g English, the intelligent approach to music and pictorial and an appreciation of good book reviews, is a credit to Church. We are willing to say that particularly in the fi of book reviews there is nothing better from the techni standpoint than the reviews in *The Cresset.* They hold th own by comparison with the reviews in the best Ameri magazines, the *Saturday Review of Literature,* and technical literary magazines. Best of all, the comments current affairs as well as the contributed articles throu out are written from a standpoint which identifies authors as devout believers in the divine Word. *The Cres* deserves a large subscription list. G.

## Race Prejudice

No one can deny that there is much of this, not o in Europe, but on all continents, also here in Ameri Haven't we read about the difficulty which our Presid has with his party in the South? Haven't we read ab the Mohammedans and the Hindus in Asia? Haven't heard about the caste system among the Hindus? But w waste words? Race prejudice is one of the mortal disea of humankind. If even those who declaim against it we to search their own hearts, they would find that they a also infected with this frightful disease. In the Bible read of the race prejudice among the Jews against t Gentiles. While the Jews could condemn the innoc Jesus, see Him scourged, crucified, and put to death, y could even mock Him in His agony, yet their prejud against the Gentiles was so acute that they refused to into the inner court of Pilate. We read of them: "Then l they Jesus from Caiaphas unto the hall of judgment: a it was early; and they themselves went not into t judgment hall, lest they should be defiled," John 18:28. B why speak more about this hypocritical race prejudice a cursed superstition if we can offer no cure for it? But Christians have the cure for it. It is in the Bible. The we read that God "hath made of one blood all nations

for to dwell on all the face of the earth," Acts 17:26. men are descended from the same Adam and Eve. in, in our day we find that wherever Christianity is claimed and the spirit of Christ enters the hearts of n, race prejudice decreases and may even die entirely. e also we should follow the advice of Luther, who told contemporaries: "Teach the truth of Scripture, and ny of the wrongs and ills and follies will die of themes." Here also the prescription of Jesus offers the t panacea: "Seek ye first the kingdom of God and His teousness, and all these things shall be added unto you," t. 6:33. S.

## ere Are They? A Question That Calls an Answer

At this time of year our churches have reunion vices. They try to check up on the whereabouts of their firmation classes of the last five, ten, and more years. perience shows that there are always some vacancies in ranks. What has become of them? Where are they? he average congregation the number of the missing may m negligible. What does it mean for Synod as a whole?

To answer that question, we checked the synodical istics of ten years, from 1936 to 1945. These statistics e a sizable gain in membership for our body, though advance has not been as great as that of some of the er Lutheran groups, as the following tabulation nonstrates:

**Percentage of Growth**

**1936—1945**

| | |
|---|---|
| United Lutheran Church | 16+% |
| American Lutheran Conference | 21.5 % |
| Evangelical Lutheran Church (Norwegian) | 29+% |
| American Lutheran Church | 16+% |
| Missouri Synod | 18.8 % |
| Wisconsin Synod | 23.3 % |
| Slovak Ev. Lutheran Church | 8+% |
| Norwegian Ev. Luth. Synod | 14.4 % |

These figures indicate a fairly healthy growth, but y do not tell the whole story. It would be an interesting k to break down the statistics for all Lutheran synods, we did for our own, to get a complete picture.

Taking the number of children baptized in a year plus number of adults baptized and confirmed minus the nber of burials, and you get what should be the gain the year. However, when we compare this figure with over-all growth, we find a considerable differential. the years 1936 to 1945 in our Synod the differential is follows:

| | |
|---|---|
| 1936 | 15,840 |
| 1937 | 17,148 |
| 1938 | 7,304 |
| 1939 | 11,350 |
| 1940 | 38,128 |
| 1941 | 18,833 |
| 1942 | 15,004 |
| 1943 | 17,327 |
| 1944 | 10,027 |
| 1945 | 15,067 |
| *Total loss* | 166,028 |

In spite of this loss our over-all gain for that decade s 259,202. If we divide these figures by the total number congregations and preaching stations in Synod, we come with this: The average congregation gained 4.8 members while it was losing 3.3 members. In other words, the average congregation should have made a gain of 8.1 members instead of what it actually did. So the question persists: Where are they?

This loss is not in transfers to other churches in Synod, for these are included in the over-all picture. Where are they? What are the reasons for these defections? Can we do anything about stopping the leak?

These are questions each pastor and congregation should ask.

It would seem to us that in addition to our "Each One Reach One" effort we must have a consistent "Each One Keep One" effort also. W. G. P.

## Written 1,500 Years Ago, But Still True

"There is nothing in this life and at this present time that is easier and pleasanter, and nothing which for man has a greater attraction, than the office of a bishop, presbyter, or deacon if he does not take his office seriously, but rather administers it in a manner that is pleasing to men; there is also nothing that in the sight of God is more despicable, more grievous, and more damnable if this be so done. Again, there is nothing in this life and at this particular time more difficult, more wearisome, and more perilous than the office of a bishop, presbyter, or deacon, but also nothing in the sight of God more blessed, than when the office of the ministry is administered as our Captain [the Lord our Savior] demands."

These words were written by Augustine, a church father, more than 1,500 years ago, but they have been true ever since, being based upon both Scripture and experience. When Paul was compelled to take the churches of Galatia to task because of their aberrations in doctrine, he wrote to them: "Am I therefore become your enemy because I tell you the truth?" Gal. 4:16. The same Apostle Paul also speaks of people having itching ears for that which is not true but false, who, therefore, according to their own lusts, heap to themselves teachers, 2 Tim. 4:3. Already 'way back in the time of the Old Testament the people flocked to the false prophets, but despised the true prophets, Jer. chap. 23.

All this has a lesson both for pastors and for church members: For pastors, that they seek not to please men, but God, being faithful in preaching, teaching, and applying the Word of God; for church members, that, having such pastors, they should thank God for them and "esteem them very highly in love for their work's sake." 1 Thess. 5:13. J. H. C. F.

## Was It a Lutheran Church?

Recently some of our church members made an extended automobile trip through a large portion of our country. They carried a *Lutheran Annual* with them. On their return they told the writer that they passed church buildings along the way that in no way showed the denominational character of the church. Were there perhaps some of our Lutheran churches among these? Every one of our churches ought to display a sign giving the name of the church, its synodical affiliation (Missouri Synod), the name of the pastor, and the time of church services and Sunday school. If the sign can be illuminated at night, so much the better. The business world is not slow to advertise its goods and spends millions of dollars to do so. Says the Lord: "The children of this world are in their generation wiser than the children of light," Luke 16:8. J. H. C. F.

# Confirmation Class Hymn

Tune: "O Savior, Precious Savior"

Lord God, we ask Thy blessing
On us, Thy lambs, today,
As at Thy holy altar
We vow to go Thy way.
Though dark and lone the journey
May oft appear to be,
Ere Thou shalt choose to end it.
Thy presence help us see.

When dangers loom before us
And soul and body quail,
Grant us renewed assurance
Thy mercies shall not fail.
When clouds and tempests gather
And rains of woe descend
And Satan pours temptations,
We'll on Thy grace depend.

Dear Father, Thou hast loved us
And proved Thyself to be
A strong and faithful Refuge
Oft as we fled to Thee.
Thy Son Thou gavest for us,
Our sin and guilt to bear—
Oh, help us onward, upward,
That we His glory share.

Lord Jesus, Friend unfailing,
E'er grateful we would be
For all the blessings flowing
Upon us, full and free;
Thy Holy Spirit move us
To serve Thee with true love,
Till with Thy saints in glory
We praise Thy name above.

WALTER LIEDER

# "It is Finished"

## A Radio Address

By the late REV. G. SCHUESSLER, Chicago

We are in Holy Week. The eyes of the whole Christian world are riveted upon a scene the vast import of which far transcends our ability to fully grasp, our minds to fathom, our tongues to describe. It presents to us the most momentous incident in the history of the world, fraught with the most tremendous importance, and immeasurably transcending all else that occurred in any realm. Little wonder that the devout and faithful of the Christ of God ascend Calvary's Hill and linger there to refresh their souls with love's sublimest expression, to see aglow with love their benign heavenly Father in the face of His Son, and to understand more fully and appreciate more highly the very heart and essence of Christian revelation—the all-sufficient sacrificial atonement, made once for all, the only availing and acceptable sacrifice for all men and for all time to effect man's restoration to divine favor and love. Divinely favored and transfigured souls gather there and sing:

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

### "It is Finished"

We, too, stand at the rugged Cross of Jesus. And what do our eyes behold? A scene that beggars description. Affixed to the Cross is the anguishing, torn, bleeding, and dying Jesus, suffering the most excruciating pain and agony, and the very torments of hell, whilst a motley crowd hurls at Him diabolical scoff and ridicule, which pierce His holy and heavy soul like two-edged swords. And the adorable Savior makes no reply in kind; no words of rebuke or resentment does He utter; no word does He speak to arrest their shameful misconduct; no words of complaint fall from His holy lips. He speaks! He speaks words of infinite compassion, of incomparable love radiant with the light of heaven's sublimest revelation. He speaks! He speaks seven times, words which the Christian Church has ever cherished as its richest heritage. And of these words, the word fraught with deepest significance and treasured with the most profound acclaim is the word which He uttered with a loud victorious voice immediately before He gave up His spirit: "It is finished!"

### The Work of Redemption is Finished

"It is finished." What is finished? The work of redeeming a lost and condemned world, a work determined by the Holy Trinity, presaged by the Prophets of old, foretold by the Savior.

### Jesus Conforms to His Father's Will

Round about us are those who gaze upon this terrible unexampled spectacle with eyes tearing with sympathy, uttering words which bespeak their ignorance relative to the ultimate purpose of the incarnation of God's Son. Mystified and confounded, they regard the crucifixion as a defeat for Jesus, as a pitiful triumph of unrighteousness over righteousness, as a tragedy of tragedies befalling an impotent prophet whose death robbed the world of continued enrichments.

In the light of revelation we gaze upon it with eyes of divine discernment. "No man," says Jesus, "taketh My life from Me, but I lay it down Myself. I have power to lay it dow and I have power to take it agai Most minutely was His death and t manner of His death foretold by t Prophets of old. Hence, when H enemies tried to stone Him, He walk unharmed through the midst of the when they wanted to cast Him ov the precipice, He suddenly vanish out of their sight. Every effort stealthily put Him away in contrave tion of His crucifixion He frustrate When impetuous Peter tried to preve Jesus' apprehension, the Savior, w had repeatedly and explicitly foreto His death, replied: "Put up again T sword into his place; thinkest th that I cannot now pray to My Fath and He shall presently give Me mo than twelve legions of angels? B how, then, shall the Scriptures be fu filled, that thus it must be? The c which My Father hath given Me, sh I not drink it?" And to Pilate h majestically states: "Thou could have no power at all against Me exce it were given thee from above." Co victingly and convincingly St. Pet declares: "He was delivered by t determinate counsel and foreknow edge of God." We hear, as it we the Savior say in the language of writer:

Yea, Father, yea, most willingly
I'll bear what Thou commandest;
My will conforms to Thy decree,
I do what Thou demandest.

Because of this ready, perfect, a constant compliance of His will wi the Father's will, Jesus suffered Hi self to be crucified, realizing fully th without the sacrifice of Himself the could be no restoration of sinners divine favor, no pardon, no redempti of a lost world.

### He Suffers Vicariously

"It is finished" then further impli that the glorious redemption is wroug by the substitutionary suffering a death of God's own son. "It is finishe invites us to "behold the Lamb of G that taketh away the sin of the world

### Man Is Utterly Helpless

One of the most difficult admissio for poor, fallen, disordered human n ture to make is the admission that "a have sinned and come short of t glory of God," that "we all are as a unclean thing and all our righteous nesses are as filthy rags," that "the is not a just man on earth that doet good and sinneth not." Natural ma rises in vehement protest against thes Scriptural statements and rejects th dogma of the total depravity of ou whole human nature, which is deprive

s consecrated righteousness and ct to death and damnation. Little ler that futility has mocked every an effort in its quest for a formula t the soul into a realm of divine e, to restore it to its pristine beauty vigor.

**God's Potent Love Manifested**

eholding our misery and helpless- God in His infinite compassion sed a plan for our redemption, and the word "It is finished" declares its marvelous, consummate execution. When there was no eye to pity and no arm to save, God in unspeakable mercy sent His only-begotten Son, engrafted Him into the human family in order that He become the propitiation for our sins, yea for the sins of the whole world, to bear our sins in His own body on the Tree in order to wipe out the handwriting that was against us.

# ne Bible, the Layman, and the ght of Private Judgment

I

ur Centennial Convention (Chi- 1947) heartily endorsed the pro- of the Council on Bible Study e Board for Parish Education and resolution officially launched a *d-wide Bible study program.* The utions (on page 313 f. of the *Pro- ings*) addressed themselves directly e congregations. The program is l upon that great laity which to- r with the pastors make up the uri Synod. They are addressed idually, as members of Bible es, as teachers, all centering upon conviction that our people should me better acquainted with the , indeed, to become "at home in whole Scriptures." All this is mmended to our people because strength and growth which have acterized our beloved Synod and nstitutions have derived directly the Scriptures" (*Proceedings,* 306).

ther agencies are active in pro- g the material by which this Bible program is to be set into motion. re here concerned with that great which underlies our entire atti- towards Bible reading, the thought h inspired "the vehement and per- ted desire of accomplishing and shing" the Authorized Version in namely, that "God's holy truth t more and more known unto the le." (Introduction to the Author- Version.) It assumes that the can be understood by the layman. hen we make this assertion, we ware of the fact that the repre- tives of the Papal Church, which traduced the translators of 1611, maintain that the Bible is not for laity. The Roman Church has ally declared the Bible to be an re Book, which cannot be under- without the teachings of the Church and in the reading of which no man is permitted to understand it in any way disagreeing with the interpretation of the Roman Church. The Council of Trent said: "No one may dare to interpret the Sacred Scriptures in a manner contrary to the Church; whose it is to judge respecting the true sense and interpretation of the Sacred Scriptures; nor may anyone interpret them in a manner contrary to the unanimous consent of the fathers."

As against this teaching of the Roman Church, Luther defended the right of private judgment — basing it on the clearness of the Sacred Word. Because the Reformed theologians and some of the more radical reformers, even Modernists of the day, like Erasmus, cited the Bible for their positions, claiming the right to interpret it their way, Luther found himself in a quandary, from which Melanchthon tried to save him by suggesting that only those interpretations of the Bible should be admitted that could be supported by the "agreement of a pious man." But Luther saw that this would be no better than the decisions of the councils by which the Diet of Worms had demanded from him retraction of his teachings and which he had repudiated, taking his ground on the Scriptures and claiming the Christian liberty of interpretation. In his *History of Interpretation,* F. W. Farrar says:

Luther, like a true man, held fast to the claim of Christian liberty. He preferred the hurricane of controversies to the stagnation of enforced uniformity and the pestilence of authoritative error.* He saw the worthlessness of merely nominal unity, which only meant the torpor of an unreasoning acquiescence, and in spite of all trials he continued to assert to the last that it was at once the duty and the privilege of every Christian to test his faith by the Scriptures. "To ascertain and judge about doctrine *pertains,*" he says, "*to all and to every Christian;* and in such a way that let him be accursed who injures their right by a single hair!"

The heart of the matter was stated long ago in the *Theological Quarterly* thus:

There is no doctrine of Christian theology which is not set forth in unmistakable terms in some text of Scripture which may for this reason be agreed upon by all orthodox theologians as a *sedes doctrinae* (prooftext) of such doctrine. It is because of these texts, chiefly, that also the layman in theology, who does not enjoy the advantages of linguistic and hermeneutical training, can, even without the assistance of learned expositors, derive directly from the inspired Word a correct knowledge of all the doctrines which make us wise unto salvation.†

It is on account of these clear utterances on which the teachings of Christianity are based that we may say that it requires no theological learning, no training in the art of interpretation, to draw from the Scriptures the doctrines revealed to us for our acceptance, that our faith may be sound and our lives holy. It is for this reason that our Church vindicates to the layman the right to judge of all doctrine (*all doctrine!*), to sit in the courts of the congregations and of Synod in judging of doctrine and directing the activities of the Church, of its societies, its boards and committees, and the officers of Synod. This is the safeguard against clericalism, that pestilence which has invaded churches which do not make the Scriptures central to all their interests. Hence it will be seen that the entire work of our Synod is pivoted upon this one great teaching upheld by Luther against those who desire to rule the Church by official interpretations, the principle that the devout and intelligent Christian layman can understand the Bible and judge all things by an application of its teachings. About interpretation of the Bible we have something to say in our next issue.

G.

* A warning also to the Church of our day. — G.

† A. L. Graebner, "Variant Interpretations," *Theological Quarterly,* 1902, page 111. The learned theologian Quenstedt († 1685) asserted the same position: "We assert that every believer, according to the measure of the gift of God, can and ought to judge, not indeed in all controversies, but concerning the doctrines necessary to salvation, and to mark the difference between brass and beans by his own discerning judgment." And John Gerhard († 1637): "Whatever pertains to a spiritual person may be regarded as belonging to all children and members of the Church. The reason of this is, that by spiritual person we understand not merely the clergy, according to the nomenclature of the Papists, but all the children of the Church, who are controlled by the Spirit of God. Rom. 8:9. For 'he that is spiritual judgeth all things.' 1 Cor. 2:15." Also Heinrich Schmid in his *Doctrinal Theology* (1885): "It pre-eminently belongs to the Church publicly to make known, by means of her representatives (the clergy), the decision discovered in the Holy Scriptures, in reference to a contested point, whence, however, it does not yet follow that every private individual within the pale of the church does not possess the right of private judgment." (American edition, page 52.)

## "Protestants and Other Americans United for Separation of Church and State"

This is the name of a newly formed nation-wide organization established for the purpose indicated in its title. It released a *Manifesto* on January 12, to which the New York *Times* devoted an entire page of its issue on that day. As our people, too, are deeply interested in the preservation of the First Amendment to our national Constitution, which forbids Congress to make any law "respecting an establishment of religion," the main facts of this manifesto will be of value to them. The purposes of the organization are, first, to revive in the public mind a clear understanding of the constitutional basis upon which religious liberty has been guaranteed; secondly, to redress the specific violations which have recently come into force; and, thirdly, to resist further encroachments upon this constitutional principle.

Protestants and Other Americans United declares that it "does not concern itself with the religious teaching, the forms of worship, or the ecclesiastical organization of the many churches in our country. It is no part of our purpose to propagandize the Protestant faith or any other, nor to criticize or oppose the teaching or internal practices of the Roman Catholic Church or any other. We have no connection or sympathy with any movement that is tinged with religious fanaticism. Our motivation arises solely from our patriotic and religious concern for the maintenance of the separation of Church and State under the American form of government."

The immediate objectives of the organization are summarized as follows:

1. To enlighten and mobilize public opinion in support of religious liberty as this monumental principle of democracy has been embodied and implemented in the Constitution by the separation of church and state.

2. To resist every attempt by law or the administration of law further to widen the breach in the wall of separation of church and state.

3. To demand the immediate discontinuance of the ambassadorship to the papal head of the Roman Catholic Church.

4. To work for the repeal of any law now on the statute books of any state which sanctions the granting of aid to church schools from the public school treasury.

5. To invoke the aid of the courts in maintaining the integrity of the Constitution with respect to the separation of church and state, wherever and in whatever form the issue arises, and, specifically, to strive by appropriate constitutional means to secure a reconsideration of the two decisions of the Supreme Court upholding the use of tax funds (a) for providing the pupils of parochial schools with free text books, and (b) for the transportation of pupils to parochial schools.

6. To call out and unite all patriotic citizens in a concerted effort to prevent the passage of any law by Congress which allots to church schools any portion of a federal appropriation for education, or which explicitly or implicitly permits the states to make such allotment of federal funds. This purpose in no wise prejudices pro or con the propriety of a federal grant in aid of public education.

7. To give all possible aid to the citizens of any community or state who are seeking to protect their public schools from sectarian domination, or resisting any other assault upon the principle of separation of church and state.

8. In seeking these objectives we are determined to pursue a course that cannot be justly characterized as anti-Catholic or as motivated by anti-Catholic animus. As Protestants, we can be called anti-Catholic only in the sense in which every Roman Catholic is anti-Protestant. Profound differences separate us in the area of religious faith, but these differences have no relevancy in the pursuit of our objectives as clearly defined in this manifesto. The issue of separation of church and state has arisen in the political area and we propose to meet it there.

W. G. P.

## The Advantages of the District-Wide Subscription to "The Lutheran Witness"

are described thus in a folder published by the English District in the interest of a District-wide, every-member plan by which at a reduced price the subscribers receive both THE LUTHERAN WITNESS and as a supplement the *English District Bulletin:*

1. These biweekly periodicals bring up-to-the-minute information on what the Gospel of Jesus Christ through your church and Synod is accomplishing in the world.
2. The reading of these periodicals broadens the vision and quickens the understanding regarding the progress, work, and value of the Lutheran Church and particularly your District and Synod.
3. These periodicals enter every home in the parish every two weeks and give a needed reminder and invitation to identify one's self with the greatest work on earth.
4. Because each church contributes to the work of the church at large our members should be informed as to how their offerings are being used in the kingdom at large as well as at home. WITNESS and Supplement report th every home in the parish.
5. These periodicals enable the ave member in the church to become b acquainted with the leaders in Synod and District and give these l ers an opportunity to speak to the h of our people on the program and of the Church.
6. The doctrinal position of our Chur emphasized through its official o THE LUTHERAN WITNESS, and the of our District is emphasized in Supplement.
7. In these periodicals, Christ and Word are elevated and exalted. I culties confronting Christian faith life are answered in their colu They help immeasurably to make most of our church membership. V able information and helpful instru are conveyed through these publicat
8. Reading such periodicals unifies local church and focuses attentio its divinely called mission.

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## Statement of the Synodica Treasurer

Because the complete annual repo Synod's financial operations for the year ending January 31, 1948, canno published for several weeks, the Boa Directors have instructed your Treas to make this preliminary announcer

First and most important, rec for budget purposes were exceeded $16,171.65. The budget requirement $2,900,000, and receipts were $2,916,1 We are deeply grateful to God and constituency for their liberal contribut enabling us to carry out all work incl in the budget. Well done.

Synod's budget is made and autho each September by the Fiscal Confer for the following year. Careful study analysis is given each item in the and extent of the information and c tions existing at that time, also any cha the future may bring, as far as is hum possible.

Even though the budget was so fully set up, the advancing high co living compelled us to raise all sala and repairs to our Colleges and Semin exceeded all anticipated costs, to the tent that we were called upon to ex $239,121.90 over and above the sum ceived. (The printed report of the T urer will show the departments which ceeded their budget figures.)

This overdraft of $239,121.90 will n carried as a deficit but was charged our Contingent Reserve account. procedure was only possible becaus your generosity in previous years. Ta care of the deficit in this manner le the Postwar Reserve intact. So, an year has been satisfactorily ended (a as finances are concerned), for whic all praise and thank our heavenly Fa

What, then, will be the final resu the close of this fiscal year? The bu is $700,000 greater or a total of $3,60

We confidently feel that the Lord open the purse strings of our people provide the necessary funds, not onl carry on the work, but also to expand extend our missionary activities as solved by our Centennial Synod last

W. H. SCHLUETER, *Treasu*

# oly Week in Jerusalem

By DR. W. ARNDT
Jerusalem, 1947

f anybody wishes to understand and iate properly the services held in Protestant churches in Jerusalem ng Holy Week, he must bear in mind the East covers what is colorful, pic- que, spectacular. Our simple serv- with a scholarly sermon at the center, onsiders a powerful substitute for ing potions. There is much genuine tion to be witnessed in the congre- ns as the noisy, bizarre ceremonies place. Religious feeling, it must be mbered, can be expressed in various , and the East likes something that is of action and palpably symbolical.

hrough the kind services of Dr. Jef- acting director of the American ol of Oriental Research, and of Chap- Cline we were given the opportunity itnessing some of the chief Holy Week ires of three non-Protestant Eastern minations, the Armenians, the Greek odox, and the Russians. On their n Sunday we saw in the afternoon the enians observe the unique ceremony hich they in symbolical fashion dwell he second coming of Christ. At the nning of the service the altar and the ires are veiled. After some pleading the avowal of penitence the veils are rn aside, and the arrival of the great of deliverance is proclaimed.

uite striking was the foot-washing mony the forenoon of the Eastern ndy Thursday in the Church of the Sepulcher. The service was con- ed by the clergy of the Greek Ortho- Church; the place was the courtyard ne venerable church whose genealogy can be traced back to a structure erected by Emperor Constantine in the fourth century. In order to get a good vantage point, our group climbed a rickety, clumsy ladder to the roof of a minor building, from which the whole courtyard could be surveyed. At the appointed hour the procession moved in; all eyes naturally were riveted on the twelve apostles and the patriarch (or rather his proxy, for on account of illness His Beatitude could not attend). These men were robed most gorgeously. The events of the first Maundy Thursday were re-enacted. The patriarch's proxy, of course, represented our Lord. The Passion was predicted; Peter and John were sent to look for a room where the Passover might be held; they found a man bearing a pitcher of water and made the necessary arrangements. A large platform had been erected which represented the Upper Room, and the group took its place on it. Meanwhile an announcer read the respective portions of the New Testament narrative. The foot-washing ceremony was begun, water was poured into a large basin, the patriarch's proxy was relieved of his splendid outer garments, and aided by servants, for he was an old man, he went from one apostle to the other, washing the feet of all. Peter debated before he consented to have this service rendered him. Then the lesson to be taught through the foot-washing was dwelt on by the vice-patriarch; he likewise read sections of the last discourses of the Lord (John, chapters 14—17). Finally the group left the platform, and the initial scene at Gethsemane was acted. Peter, James, and John sat down and "fell asleep," while the vice-patriarch withdrew. He woke them, saying, "The betrayer is at hand." The procession then formed again and left the courtyard. Songs and chants had been introduced liberally.

On Good Friday evening we witnessed the so-called entombment service at the Russian Cathedral. The winding sheet in which the body of the Lord is to be enveloped is exposed to the smoke of incense by the clergy. Some magnificent music is sung whenever the prayers and the reading of the narrative cease. Finally the winding sheet and a gilded book containing the Gospels are lifted up by the clergy, and a procession is formed in which everybody joins. All march around the church on the outside, the choir singing appropriate music. The winding sheet is then brought back into the church, and soon the service is concluded.

The most spectacular of all Holy Week observances takes place on Saturday at noon under the auspices of the Greek Catholic Church at the Church of the Holy Sepulcher. Other Eastern churches participate. It is called the Holy Fire ceremony. Whoever wishes to see it had better apply for a ticket and appear several hours ahead of time. Many of the worshipers, we were told, had spent the whole preceding night in the building in order to be assured, not of a seat, but of a place where they might stand and view the ceremony. The vice-patriarch and an Armenian bishop went into the tomb, which then was sealed. A colorful procession singing weird chants moved around the tomb three times. Then there was a short period of tense expec-

**The Garden of Gethsemane at the Foot of the Mount of Olives**

The Garden is small, measuring about 150 by 140 feet. While not absolutely identified, it is certain that Gethsemane was within a few hundred feet of this spot. The architecture shown is modern. Natives and tourists can be distinguished on the picture

SAS CITY STAR PHOTO

tation. All of a sudden one saw people with burning candles, lit at an opening in the tomb, rush through the crowd; soon all the candles carried by pilgrims and visitors were burning, and the spectator looked out upon a little sea of fire. The credulous people say the fire is miraculous. When the vice-patriarch and the Armenian bishop emerged from the tomb, they carried the fire in a sacred vessel. The significance of the ceremony is that Christ is the Light of the world and that the tomb could not hold Him. The Easter ceremony at the Church of the Holy Sepulcher features the open grave.

It will be seen that in all these services the attempt is made to produce in dramatic form what the sacred narrative tells us of Christ's Passion and triumph. To the pilgrims who have come from far and near (during the Holy Fire rite I stood beside a man who had come from the island of Rhodes) the ceremonies are tremendously impressive; their pious devotion receives new nurture, and with feelings of joy they return home. Let us hope that these visual education lessons help to make the Gospel narrative more real to them and to draw them more closely to the divine and only Savior.

## Lutherans the World Over Mourn Passing of Dr. Ralph Long

Dr. Ralph Long, Executive Secretary of the National Lutheran Council, was a master builder in Christ's kingdom. From the banks of the Ganges and the villages of Tanganyika to the igloos of Lapland and the war-scarred Karelian Isthmus of Finland, from the steppes of Siberia, across Europe and America, over Japan and China to the foothills of Tibet — Lutherans sorrow over the death of a mighty co-worker together with God.

God had endowed him with special gifts of leadership in the Church. With these he labored in the Kingdom to the utmost of his tremendous capacity for dynamic action. Scores of mission workers and missionaries who were cut off from the homelands during the war years, hundreds of native evangelists, and thousands of Christians isolated in pagan lands will always remember him as the man chosen of the Lord to be the father of the great work of *Orphaned Missions* carried on by the National Lutheran Council in the past decade.

We of the Missouri Synod learned to know, love, honor, and esteem Dr. Ralph Long. In the work of co-ordination and co-operation of the various tasks common to the Missouri Synod and the National Lutheran Council he showed sympathetic understanding and scrupulous fair-mindedness. No one contributed more to the services rendered the Lutheran men and women in the U. S. Armed Forces. As a member of the joint Lutheran Commission for Prisoners of War he was an ardent worker in bringing aid to hundreds of thousands of war prisoners in all parts of the world. The great burden of his latter years was the preservation and building of the Lutheran Church throughout the world. To give to eat and to drink to the hungry and thirsty, to take in the stranger, to cover the naked, to visit the sick — to do these unto Him — to what greater cause could Dr. Ralph Long have dedicated his life?

That the Lord suddenly calls a master builder from the unfinished walls of Zion and bids him cease his labors seems strange to us. For if ever the Christian Church of the world, and especially the Lutheran Church, needs great men of God to lead it into battle against the prince of the darkness of this world, it is now. We can only bow humbly to the will of Him who says, "My thoughts are not your thoughts, neither are your ways my ways," but who also assures us "that all things work together for good to them that love God." And this promise applies also to Lutherans the world over in his passing.

We of the Missouri Synod join our fellow Lutherans throughout the world in mourning the passing of a great Lutheran leader; we rejoice in the confident hope that his spirit has returned unto our common Savior, who is the Resurrection and in whom we never die. And now that there is a gap in the row of workers on the walls of Zion, let us who remain close ranks and labor the more zealously to build.

St. Louis L. MEYER

## The Lutheran Inner Mission Society of Washington, D. C.

For the past 20 years the Lutheran Inner Mission Society has been the arm of Christian love for Lutherans in the Master's service in the national capital area. The objects of the society have been "to serve in fuller ministry for the Lutheran Churches as their 'Church in Action' in areas of social and spiritual need in metropolitan Washington and to inspire to a fuller ministry the Lutheran Churches in meeting the social and spiritual needs in their respective parishes and in the community."

The membership of the society has been composed of members of Lutheran congregations regardless of their synodical affiliation. During the past year several significant steps have been taken to broaden the base and expand the operations of Lutheran welfare in the nation's capital.

The members of the Missouri Synod Lutheran Churches have joined in supporting a co-ordinated program of Lutheran welfare work through the Lutheran Inner Mission Society.

Through the Welfare Committee of the Lutheran Action Council the services of the Rev. Leslie F. Weber (Mo. Syn.), Executive Missionary of the Maryland Missionary Society, have been secured on a part-time basis to serve the institutions in the Washington area.

Regular weekly visits are being made at the District Home for the Aged and Infirm, the District Jail and Gallinger Hospital. In addition a pastor is visiting the Glenn Dale T. B. Sanatorium and holding services on the fourth Sunday of the month.

The following members of the Missouri Synod have been elected to the Board of Trustees: The Rev. Edgar C. Rakow, Dr. Herman Kretschmar, and Mr. Fred W. Gast.

DONALD L. BAUTZ
in *The Washington Lutheran*

## Greetings from Dr. Asmusse

Dr. Hans Asmussen, Chancellor of Evangelical Church in Germany, after visit to St. Louis returned to his home Swabia, where he arrived Jan. 23. A w later he addressed a letter to Dr. J. Behnken, of which a copy has been m available for the readers of the LUTHE WITNESS. Dr. Asmussen writes:

"First of all, my thanks to the churc that have received me so cordially fraternally. It was a great experience me, for which I am deeply grateful to G I rejoice to see how powerful the love Christ is in the world. Utterly confu as it is, Christ must remain victor, tho in the midst of the cross."

The writer next reports that consist attempts are being made to advance unionistic church endeavor in Germa but that the churches of the Province Saxony and of Pomerania have decla to operate under the name Lutheran. that extent my labors have not b in vain."

Dr. Asmussen confirms the reports t food is very scarce. "Strikes serve purpose; all we can do is pray." letter concludes:

"Please transmit my greetings to the brethren. God bless you and y Church!" G.

## A Synodical Seal

*Attention: Artists, Architects, Designe*

On page 473 (Memorial 529) of *Proceedings of the Fortieth Regular C vention of the Evangelical Lutheran Sy of Missouri, Ohio, and Other States,* h in Chicago, Ill., July 20—29, 1947, there a report that Synod acted favorably on Memorial of the St. Louis Chapter of Concordia Historical Institute. The p visions of that Memorial are:

1. That Synod instruct the President appoint a committee whose duty it will be solicit competitive designs for a synodical s 2. That this committee be instructed to sub its findings to Synod's Board of Direct 3. That the Board of Directors be author and empowered to adopt as Synod's seal of the designs submitted; 4. That the Bo of Directors be authorized and empowered make a suitable award to the person subm ting the design which is adopted.

Dr. J. W. Behnken appointed Prof. Blankenbuehler, Prof. Emil H. Deffn and Pastor Adalbert R. Kretzmann members of this Committee. The Co mittee held its first meeting in Chic on Jan. 24, 1948, and decided to issue following request to the members Synod:

The Committee for the new synodi seal requests artists and designers throu out Synod to enter designs for a n synodical seal which would symbolize rich heritage of our Church. To the e that entries may be judged with reas able uniformity, the following directi should be followed:

a. All entries shall be executed in bl India ink on white four-ply Bristol bo or its equivalent in strength and quali The design itself shall be no less t eight inches in diameter, so that pro reduction can be made with preservat of full quality of detail and design.

b. All entries shall be forwarded Prof. E. H. Deffner, Concordia Teach College, River Forest, Ill., by April 1948. The Committee reserves the right reject entries received after that date.

honorarium of one hundred dollars certificate will be awarded to the submitting the best design.
r the award has been made, the ttee reserves the right to re-design, ssary, any entry in order to make meaningful and more specifically ive of the purposes and heritage od. This right and privilege may tail the combination of several de- nto one truly significant seal. All ll be done, however, only after the has been made for the best design ed.
designs submitted will become the y of Synod and cannot be returned entrant.
gners should bear in mind the sig- blessings of God upon our Church, rist-centered message, its confes- stand, its heritage from the Apo- Church and from the great Re-
A contestant may enter as many as he desires. Designers should mind that the seal is to be used y for ordinary printing, but also ossing on official documents of the and should, therefore, lend itself type of reproduction. Where pos- olors to be used in the new seal be indicated also on an additional r possibly even in a water color ed along with the original black ite.
ers of the Committee are: chair- rof. L. Blankenbuehler; secretary, mil H. Deffner; correspondent, the gned. ADALBERT R. KRETZMANN

## a Pocket Notebook

e of the men listed in our clergy P. em. (pastors in retirement) man- keep themselves busy. For example, J. C. Schmidt of Los Angeles. way to the Chicago Convention nmer he asked the people in the n to join him in a service before g Chicago. Among the hearers ended the service were six Jewish x Catholic women, one Missouri Lutheran, a Seventh-Day Adventist r and his wife, six soldiers, six and a number of unclassified Prot- Later he preached at Pittsburgh, kers (colored), and on seven other ns, and delivered seven lectures on Missions. . . . In the famous *Bal- Sun* a columnist (Katherine Scar- n) gives half a page to the 80th sary of St. Paul's Church (Rev. O. Veinbach, pastor). . . . "The other my instruction class I mentioned nen we considered the purpose of Humiliation, we were considering y center and heart of our Christian . As I glanced again at the Cat- I noticed that this section of the n doctrine was also in the very f our Catechism." — Edgar Brohm. ho would desire a finer memorial at given the sainted President Nitz Oregon-Washington District in the Clergy Bulletin: "The one thing this writer always appreciated in itz was his utter frankness. When e a statement, you always felt that presented exactly what he meant was not a cover-up for something at he might be thinking." . . . the progress of Valparaiso Uni- there is much consecrated work by the laymen of the Board recorded in minutes and private letters. Lately we ran across an item from which it develops that Mr. Paul Amling, chairman of the Buildings and Grounds Committee, now spends nearly half of his time at the school. . . . Miss Wanda Bloedel, writing from Chicago, closes a letter thus: "Surely must add how much I enjoy the LUTHERAN WITNESS. Read it from cover to cover, and when I have a few months' supply, I send them on to a veterans' hospital." . . . Another friend proposes that we follow the example of the Baptist *Watchman-Examiner* Benevolent Fund, out of which subscriptions are paid for aged ministers and missionaries, underpaid pastors, and Baptist pensioners. Reminding us of the time the (Philadelphia) *Lutheran* for a similar purpose had its Jehoiada's Chest. See 2 Chron. 24:8. . . . Confucius he say, Must not worry, small candle will blacken chimney that is above it. . . . In the most offhand way our Montana District Supplement refers to the venison and antelope steak dinner served one of our conferences by some of the ladies of the congregation at Wolf Point in January. . . . Having seen much civic ugliness the past 50 years in Chicago, St. Louis, Milwaukee, St. Paul, Houston, Omaha, Columbus, Detroit, Pittsburgh, Philadelphia, Baltimore, Knoxville, New Orleans, Atlanta, Birmingham, Washington, Rochester, and Cincinnati, we dedicate the bunch of wilted parsley to the section (miles upon miles) south of the Loop in Chicago, seen from the South Side Elevated. . . . Not all our money is going to Europe to feed the starving. Aside from the millions going into our high school program there is, for one, the Central Parish School about to break ground, with contracts totaling half a million dollars, in St. Paul, Minn. . . . A person competent to judge lately estimated the amounts going from our Synod for food and clothing in Europe at a million dollars a month. . . . From Charlottesville, Va., Pastor G. E. Hageman sends us a newspaper reference to the *pastorium* of the Baptist Church. Good Southern English, says Webster, for parsonage. . . . The Walther League of the Indiana District is sponsoring the project of purchasing "Ceiling Projectors" and "Microfilmed Books" for the disabled and bedfast who are unable to hold a book and read in a normal way. "Each page is clearly shown on the ceiling above the user's bed." . . . Mr. W. G. Kueffner, 446 5th St., Aurora, Ill., some years ago through a notice in this column brought his collection of church pictures of the Missouri Synod to a little over twelve hundred. That was eight years ago, and Brother Kueffner is still at the receiving end. . . . A week end was spent in Chicago with a Gamma Delta meeting at the U of C made up of delegates from 15 universities (from Minn. to Tex.) who invited the editors of our church papers to tell just how the job is done. Dr. Pelikan represented the *Cresset* and Rev. Klausler the *Messenger*. . . . More material for our amateur statisticians (among whom this writer is the least): Christ Church of New Baltimore, Mich., organized October, 1946, at the end of its first full year showed a communicant membership of 28 and an average church attendance of 27 for the year. Average contributions for all purposes were $101. . . . Two lines must suffice for the annual midwest Lutheran basketball tournament at Cleveland, April 3 and 4. . . . Zion Church of Detroit (the Rev. K. E. Runge, pastor) spends $450 to send the WITNESS into its homes. . . . First Church, Temple City, Calif., (the Rev. E. W. David), for its new edifice had 3,000 hours donated by the members. One member made all the doors, door frames, and window frames in his shop, another made the altar, lectern, and pulpit, another did all the plumbing work, while others helped at carpenter work, painting, and landscaping. . . . We take note of the fact that the country church shown on the beautiful frontispiece two weeks ago was served by the Rev. C. Fricke, who signed the Missouri Synod Constitution in 1847. One of the founders. (He later signed his name Frinke.) . . . With 28,500 subscriptions to the LUTHERAN WITNESS, Northern Illinois lives up to its rank in the roster of Synodical Districts.
G.

## L. C. Wuerffel, Dean

Leonhard Carl Wuerffel, born June 9, 1910, the son of Hermann and Charlotte Eissfeldt Wuerffel, in Maywood, Ill., attended St. Paul's School in Mt. Prospect, Ill., and graduated in 1924. He attended Concordia College, Milwaukee, graduating in 1930, and our Seminary in St. Louis, graduating in 1934. His vicarage was spent at Immanuel Church, Rock Island, Ill. When the pastor died, he had charge of the congregation the remaining seven months of his stay. During this time he was called upon to teach in an emergency in our Negro mission near Rock Island. Upon graduation from our Seminary he was called as assistant pastor to Trinity Lutheran Church, Davenport, Iowa. In September of 1934 he was united in holy wedlock with Margarete Maegdlin of Chicago. This union has since been blessed with three children. In 1936 he was called as student pastor to our Lutheran students at the Lutheran University Chapel at Iowa City, as well as pastor to the local congregation at Iowa City, where he served for a period of 9½ years. He was adviser to the National Gamma Delta for several years. During his stay at Iowa City he was able to complete all of his resident work toward an M. A. degree in the field of American History at the University of Iowa. In 1945 he received the call as Head Librarian at our Concordia Teachers College, Seward. He took a course in the School of Librarianship at Denver University, receiving the graduate degree of Bachelor of Science

Dean L. C. Wuerffel

in Library Science. In September of 1946 he took up his duties at Seward as Head Librarian, Dean of Students, and Professor of History and Religion. In September of 1947 Synod called him to become Dean at the St. Louis Seminary. He arrived on the Seminary campus on Jan. 26, 1948, to take up his new duties, and was installed as Concordia Seminary's third Dean on Feb. 8 at Hope Lutheran Church. Dr. L. J. Sieck, President of the Seminary, delivered the installation sermon, and the Rev. E. L. Roschke, President of the Western District, performed the installation rites.

## Convention of the Brazil District

The week from Jan. 25 to Feb. 1 turned out to be one of blessings showered by the Lord upon the meeting of pastors, teachers, professors, and lay delegates of our District.

The keynote for the convention was struck by the Rev. Dr. F. C. Streufert in his sermon delivered at the opening service. He showed his hearers "The Church in Troubled Times," setting forth her glorious beauty and also the great task ahead of her. Speaking as the representative of Dr. J. W. Behnken and of our dear Missouri Synod in the Chapel of the Concordia Seminary in Pôrto Alegre, where also the sessions were held, the words of the Executive Secretary of Missions fell on avid ears and into fertile hearts.

The convention heard a paper read by Pastor Victor Lehenbauer entitled "The Divine Call," portions of which were discussed at length, particularly those which congregations must know and errors which should be avoided by pastors and congregations alike. The lay delegates voiced their views and took active part in these discussions. No doubt, all concerned profited and were deeper grounded in this doctrine, which is widely misunderstood and scoffed at.

Church and Parsonage, Novo Hamburgo, Brazil

Besides this larger paper, smaller ones were read, the first of these under the heading "Who Fixes the Salary of the Pastor?" A memorial touching this subject was discussed at the same time. The congregations' rights and duties were clearly outlined and discussed, the fact also being stressed that subsidies from the Mission Board must be reduced in the future. It is better for all concerned, including the congregation: contributions will rise, and the "grace of giving" will abound more and more among us.

In another shorter essay was presented "The Beauty of Our Liturgy," and the following discussion centered around the Order of Service which is to be printed in the forthcoming new hymnal. The Common Order of Service has been recommended in translation and adaptation and has officially been adopted by the District.

Other memorials examined and reported on by committees referred to the celebration of 50 years of Brazilian Missions in 1950 and the preparations to be made. Synod will be asked to permit the District to convene in 1950 instead of 1949 for this reason. Another memorial emphasized increased efforts to be made in the spiritual care for our boys who enter the military service of our country. Another spoke about "deacons" to be trained as helpers in our extensive parishes. Another requested the services of an Executive Secretary of Education in order to coordinate our schools and stimulate the teachers. Still another concerned itself with the "Hora Luterana" being broadcast by the Lutheran Hour of Saint Louis besides the one being given for years already over a local station as a mission project of our District, which program is self-supporting. And then there was the inevitable discussion of salaries, means of transportation, and the lack of workers. Four motorcycles have already been furnished to our men, and other cases are being studied. The problem of a strategic distribution of the workers in the huge field cries for and demands solution. And salaries? Our own congregations are showing more understanding as time goes on and as Synod so richly and graciously grants continued assistance. *(To be concluded)*

## Destroyed by Fire

In April, 1947, a picture of Zion Church, Lone Elm, Mo. (the Rev. Jos. W. Schoech, pastor), appeared in one of Senator Capper's weeklies as a frontispiece. The lovely picture was chosen as representing the ideal country church and "a good strong church, well attended." At its golden jubilee in 1947 the congregation spent several thousand dollars for renovation and redecoration.

On Feb. 16 this church was pletely destroyed by fire. The writes us: "This is an awful blo my congregation and also for me has served in that church for 29 But we know that whatever the does is done for a wholesome pur

In expressing their heartfelt pathy for the stricken congregatio its pastor, the Editors are voicin feeling of all our people who h this sad loss.

## Portland Concordia Lays Cornerstone

While east of the Rockies the country lay in the grip of icy w some 200 Lutherans of Portland, and vicinity on January 25 gat beneath a kindly sun for an ou service on the campus of Con Academy to witness the corne laying ceremony for Luther Hall, cordia's new administration bui The Rev. R. G. Messerli of O City delivered the address, whil Rev. Carl F. Nitz, secretary o Board of Control, and President mas Coates served as officiants. interesting feature of the cere was the fact that several items covered in the cornerstone of th administration building — now d ished — were placed into the co stone of the new building. The have been placed into the D archives.

The first unit of Luther Hall, under construction, is being through the gifts of the membe the Oregan and Washington Di The cost of this unit will be ap imately $85,000. The constructi of steel and reinforced concrete the exterior will be of Willa brick. The new building will monize in appearance with Cent Hall, the new dormitory erecte Concordia's campus during the c of the past year. COR

ev. Karl Kurth in Man-Leopard Area of Nigeria
Natives shown are still heathen

## Gospel at Work in the -Leopard Area of Africa

ay readers of the LUTHERAN WIT- have read the sensational articles ne man-leopard area of Africa appeared a few months ago in unday editions of city newspapers East and the West. During our t African visitation we spent an week in this dreaded area. We quartered in the bush house of r and Mrs. J. L. Konz. This home built during the summer of 1947 it became apparent that the Lord d the Lutheran Church to bring lorious Gospel of salvation to ular section where men's hearts filled with fear and trepidation o the horrible killings on the part ives who were under the influence witch doctors. The British offi- were working feverishly day and to apprehend and to punish the erers. Although many vicious s were hanged — in one week en — nevertheless this ruthless g continued. When representa- of our Church informed the offi- hat we were planning to establish ons in this area and to assume e of churches which had appealed to take them over, they were en- ged to enter the field.

was deemed advisable to begin in this area with our e pastor, the Rev. Jon- Ekong. Within a few s it became evident another pastor was d to take care of the properly. Congrega- were organized and ls were opened. ers from our estab- l field were sent into area and, under the nce and direction of r Konz, who had now d into the man-leop- area, organized Bible s.. Every day groups the villages would r for instruction in the mental parts of Chris- tian doctrine. Our workers were blessed by the Lord to such an extent that we now have ten churches and preaching stations with 138 baptized members, six schools with an enrollment of 165 boys and 33 girls, in charge of eight teachers. In 1947 we baptized 78 infants (age 1—5), 49 children (age 6—15), and 11 adults.

On February 12 we received a letter from Missionary Konz in which he wrote as follows: "I have been convinced that the Lord wants us in this particular area. For one thing, 65 per cent of the 500 or more adults enrolled in my classes are not baptized. That does not include the infants and children up to twelve or fifteen years of age. None of them, or only a few, are baptized. Within a space of four weeks we had 159 baptisms in this area alone. . . . The man-leopard activity here is quieting down. I haven't heard of any murders this month."

KARL KURTH

*Executive Secretary, Missionary Board of the Lutheran Synodical Conference*

## *Letters from Readers*

### CLASS ASSIGNMENTS

While the WITNESS is always top-notch, I don't know when I've read two articles of such superlative theological caliber as those in the current issue on "A Wonderful and Horrible Thing" and "Now This Ecumenicity," by two of the editors. They are so outstanding, in fact, that I have ordered extra copies to give to the members of my Senior Class in Religion. I plan to have them read these two articles and turn in written digests of them as a part of their regular class work. I believe in exposing them early to sound theology like this.

Portland T. C.

Rev. Karl Kurth Brings a Greeting to a Heathen Village in Nigeria

### WHAT DO OTHERS TEACH?

In THE LUTHERAN WITNESS of Jan. 13, 1948, under the article "A Plea for Tolerance," on p. 14, you suggest to buy the book *Popular Symbolics* for $3.85. This is a very good book, but I wish that you had mentioned *The Bible Student* of July, 1937, Vol. 16, No. 1, and January, 1938, Vol. 16, No. 3, also *American Churches — Beliefs and Practices* by F. E. Mayer, D. D. I have these books and would not part with them, as they come in very handy many times. Their price is well in reach of the most common layman who wishes to have something definite to refer to.

Milwaukee ADOLPH KRUEGER

## *Obituary*

**All obituaries and death notices should be sent to Prof. W. G. Polack, 801 De Mun Ave., St. Louis 5, Mo.**

**The Rev. Henry F. W. Traub** (d. Jan. 11, 1948), born Oct. 18, 1870, in Crete, Ill., son of Rev. and Mrs. Gottlieb Traub, was trained for the ministry at Concordia College, Fort Wayne, and Concordia Seminary, St. Louis, graduating in 1894. He served St. John's Church at Bath, Ill., until May, 1913; then St. John's at Union, Ill., until September, 1922; then Trinity Church at Darmstadt, Ind., until September, 1926, and Trinity Church in Brimfield, Ill., to the day of his death.

The departed enjoyed the companionship of a faithful wife, Marie E., nee Muschler, with whom he was united in wedlock Jan. 24, 1895. She and six children survive.

On Sunday morning, Jan. 11, the deceased brother conducted services in his church and appeared to be in good health. Early that evening he succumbed to a heart attack. Funeral services were held in Christ Church, Peoria, Ill., on Jan. 14, the undersigned officiating. His mortal remains await the resurrection in Swan Lake Memorial Cemetery.

J. C. SCHUELKE

**The Rev. George Albert Derwig** died suddenly of a heart attack Sunday, Feb. 8, in Schenectady, N. Y., while on his way from his home at Gloversville, N. Y., to visit his wife in the Albany City Hospital. He was born Oct. 2, 1886, at Schenectady, N. Y., son of George Carl Derwig and his wife, Maria, nee Gerling. He attended our Concordia at Hawthorne, N. Y., and graduated from the Seminary at St. Louis in 1911. He was ordained and installed at Bethlehem Lutheran Church, Brooklyn, N. Y., in 1911. He served congregations in North Plymouth, Mass.; Middletown, Conn.; Verona, N. J.; and was pastor of St. John's Church, Gloversville, from May, 1933, until the time of his death.

He was married to Louise Maria Gutjahr of Saratoga Springs, N. Y. Three children were born to them; George Carl, pastor at St. Philip's, St. Louis, Mo.; Hildegarde, wife of Dr. John Sponnoble, Johnstown, N. Y.; and Herbert, who was killed in action Jan. 9, 1945, in the Battle of the Bulge. He is survived by his wife, one son, one daughter, one granddaughter, and two brothers. Funeral services were held in Gloversville, Ash Wednesday, Feb. 11. The Rev. Robert C. Albohm, pas-

tor of Zion Church, Schenectady, officiated. His sermon was based on John 12:26. Clergy present were Karl Schleede, Adolph Steinke, Arnold Wessler, Theodore Schulze, Walter Litke, Arthur Gebhardt, William Reiser. Interment was at Zion Lutheran Cemetery, Schenectady, N. Y.

ROBERT C. ALBOHM

# New Publications

**Unless otherwise noted, all publications reviewed in the "Lutheran Witness" may be secured from or through Concordia Publishing House, 3558 S. Jefferson Ave., St. Louis 18, Mo.**

**Bible History References.** Explanatory Notes on the *Advanced Bible History.* Vol. II: New Testament Stories. Revised and Enlarged. With Maps and Illustrations. By F. Rupprecht. Concordia Publishing House, St. Louis, Mo. 639 pages. $3.00.

The author of this book, Dr. F. Rupprecht, for many years the house editor of Concordia Publishing House, devoted many years to the careful study of the Bible. The treasures of knowledge which he gathered through these years of study he has deposited in two volumes called *Bible History References.* His first volume, dealing with the Old Testament, is a gold mine of information concerning the Temple, money, ceremonies, laws, measures, history, and social life of the Jews. Of course, the prophecies are not forgotten. The illustrations are in every case definitely helpful for the understanding of the text.

This volume on the New Testament is equally valuable. There is scarcely a chapter in the New Testament which is not dealt with and illuminated. Naturally, the Acts of the Apostles and the early history of the Christian Church under the Apostles are given careful attention. Many difficulties are solved. No space or time is wasted with the discussion of doubtful matters. The miracles and teachings of Jesus, the missionary journeys of Paul, together with his Epistles, and the New Testament chronology all receive proper attention. An index to Nelson's Bible Atlas, together with colored maps are added. We were especially pleased with the fine topical index and the pronouncing glossary. This index helps the reader to find without delay what he is looking for. Both of these volumes have been revised and enlarged. M. S. S.

**Communism and the Church.** By Alfred M. Rehwinkel. 143 pages. Concordia Publishing House, St. Louis 18, Mo. Paper cover, $1.50; cloth cover, $2.50.

In this book Dr. Alfred M. Rehwinkel presents to us a very clear and satisfactory explanation and drescription of Communism. He tells of its beginning in Russia and its spread in our day. By quoting their own writings he introduces us to the economic and social principles of Communism, the relation of Communism to religion, and the training of Communist leaders. One chapter is devoted to the discussion of the Communist propaganda among the Negroes in America. In the ninth and final chapter Dr. Rehwinkel reminds all of the duty of Christians, both the individual Christian as well as the Christian congregations and synods, of opposing this ideology and mentions the methods and procedures which should be used in this warfare against atheism. The value of the volume is enhanced by a comprehensive bibliography. No other book which we have seen gives such an explicit, brief, and satisfactory account of Communism as is here presented to us. M. S. S.

**The Cresset,** Volume 11, No. 1. 72 pages, 5½×7¾. Published by the Walther League, 875 N. Dearborn St., Chicago 10, Ill. Price, 30 cents; by the year, $2.50.

In addition to the usual six pages of editorials on current events, this first issue of the *Cresset's* second decennium contains another instalment of Dr. Pelikan's article on St. Thomas and his relation to Lutheranism and modern Protestantism; a meditation on the "Good Old Times" (which never were), a comparison of Beethoven's *Funeral Mass* with Bach's *Mass in B Minor,* a section of eight pages devoted to Van Gogh, and reviews of current books, magazines, and motion pictures. G.

**Birthdates.** Compiled by Theodore W. Engstrom. 365 pages, 4×5½. Zondervan Publishing House, Grand Rapids, Mich. Regular edition, $1.50; de luxe edition, $2.00.

This well-bound book, with space for four names and addresses on each page, a Scripture text above, and some sacred verse below, makes a fine gift for confirmation, birthday, and other occasions. G.

**Behold He Prayeth.** By S. C. Ylvisaker. 41 pages, 4×6. Lutheran Synod Book Co., Mankato, Minn. 25 cents.

This little treatise is dedicated to the proposition that praying with others presumes church fellowship in every case, that all prayer is confessional, assuming agreement in every point of doctrine on the part of those united in prayer. The author has failed to make a case. He quotes for his proposition Matt. 18:19 ("If two of you shall agree on earth as touching anything that they shall ask"). The text certainly says nothing about confessional unity or the subscription to the same set of doctrines. The obvious meaning of the passage is that believers "come to a perfect agreement on any matter which they want to bring before God in prayer," there is to be "prayerful harmony." (P. E. Kretzmann, *Popular Commentary,* page 101.) The reference to agreement in the profession of doctrine is imported into the text. That joint prayer with those not in our fellowship *may be* a compromise of the truth, *may be* evidence of doctrinal indifference, *may be* unionistic, *may* give offense, is certainly true. We have averred this a thousand times. But in our Synod we believe that such prayer does *not necessarily* involve one of these objectionable features (*Proceedings,* 1935, page 293). Accordingly, Synod voted in 1944 that prayers at intersynodical conferences *need not* imply denial of truth or support of error, and this was confirmed in 1947 (*Proceedings,* 1947, page 517). Indeed, taken in the sense in which it stands, Dr. Ylvisaker's argument would make impossible joint prayer among members of the Synodical Conference, under prevailing doctrinal differences between the various Synods, and the conference at which Dr. Ylvisaker's essay was read should not have opened with prayer, since the pr contained a discussion of the doctrin cerning marriage of the deceased sister, with two essayists at opposite of the argument. For a justification synodical position on prayer fello see *Toward Lutheran Union* (Grae Kretzmann), pp. 169—174, 192 ff.,

# Miscellaneou

## Ordinations and Installations

(Authorized by the Proper Officials

### PASTORS

**Installed:**

*Biel, Kurt,* as associate pastor in Grac gregation, Wellston, Mo., by Theo. F. W Quin. Sun., Feb. 8.

*Friedrich, Edwin A.,* in St. Paul's Congre East Friberg, Minn. (additional charg Geo. Grabarkewitz, Sexa. Sun., Feb. 1.

*Hafner, Roland,* in Immanuel Congre Racine, Minn., by W. F. Milbrath, Sexa Feb. 1, and in St. John's Congregatio geant, Minn., by W. F. Milbrath, Quin Feb. 8.

*Hennig, H. L.,* in St. John's Congregatio der, Nebr., by President W. E. H Quin. Sun., Feb. 8.

*Kirschenmann, Edgar M.,* in St. Paul's C gation, Omaha, Nebr., by F. J. Schleef Sun., Feb. 8.

*Krueger, William F.,* in Trinity Congre Fergus Falls, Minn., by Geo. Grabar Inv. Sun., Feb. 15.

*Leonard, L. G.,* in Redeemer Congre Oakmont, Pa., by Aug. F. Brunn, Sexa Feb. 1.

*Nickodemus, Albert R.,* in First Congre Burns, Oreg., by Vincent Larson, Quin Feb. 8.

*Passow, Earl,* in Trinity Congregation, Creek, Calif., by O. Rohrer, Sept. Jan. 25.

*Rothe, Norman,* in St. Andrew's Congre Van Horne, Iowa, by O. T. Schreiber, p. Epiph., Jan. 18.

*Sabo, Andrew,* in First Congregation, Ch Ont., Can., by H. J. Storm, Quin. Sun.,

*Stoehr, Adelbert,* in St. John's Congre Ellisville, Mo., by Gustav Schupman Sun., Feb. 15.

*Wendler, Harlan C.,* in Redeemer Congre Enid, Okla., by G. A. Chatt, Quin Feb. 8.

*Wiedenmann, Hans F.,* in Immanuel C gation, Menno, S. Dak., by Paul H Quin. Sun., Feb. 8.

*Wieneke, Paul F.,* in Trinity Congre Wyandotte, Mich., by Walter A. Pieper Sun., Feb. 8.

*Wuerffel, L. C.,* as dean of Concordia Sem in Hope Church, St. Louis, Mo., by Pr E. L. Roschke, Quin. Sun., Feb. 8.

### TEACHERS

*Ahlbrand, William P.,* in Immanuel Co tion, Milwaukee, Wis., by Walter C. Quin. Sun., Feb. 8.

*Hartmann, Theodore A. L.,* in St. John' gregation, Palmer, Kans., by Geo. bauer, Quin. Sun., Feb. 8.

*Kiekhaefer, Elmer,* in Zion Congre Akron, Ohio, by Ottomar Krueger, 1. Epiph., Jan. 11.

*Knuth, Ervin,* as teacher in the Luthera School, Milwaukee, Wis., by W. C. 2. Sun. p. Epiph., Jan. 18.

*Rudiger, Cand. Robert R.,* in Bethany- Congregation, Waynesboro, Va., by P Maier, Quin. Sun., Feb. 8.

## Dedications

*Alva, Okla.* The new school of Zion Co tion (Otto Hoyer), Sexa. Sun., Feb. 1.

*Bible Grove, Ill.* The new pipe organ John's Congregation (A. P. G. Scho Sept. Sun., Jan. 25.

*Temple City, Calif.* The new chapel and hall of First Luth. Congregation (E. vid), Sept. Sun., Jan. 25.

*Troy, N. Y.* The new church of Bethan gregation (A. H. Gerhardt), Quin. Feb. 8.

*White Bear Lake, Minn.* The new pa and enlarged chapel of South Shore Congregation (J. G. Deterding), 1. Adv Nov. 30, 1947.

## FINANCIAL REPORT, Receipts February 1, 1947, to January 31, 1948

| Districts | Budget Accounts | Centennial Thankoffering |
|---|---|---|
| lberta and British Columbia | $ 7,119.72 | $ 5,206.43 |
| rgentina | 257.00 | — |
| tlantic | 81,912.22 | 36,999.70 |
| razil | 5.43 | — |
| alifornia and Nevada | 11,551.28 | 18,153.30 |
| entral | 310,210.83 | 143,751.97 |
| entral Illinois | 135,389.43 | 49,141.57 |
| olorado | 17,446.25 | 12,678.00 |
| astern | 65,045.20 | 41,311.27 |
| nglish | 134,843.77 | 43,083.18 |
| )wa-East | 40,500.00 | 32,019.65 |
| )wa-West | 127,817.43 | 70,870.07 |
| ansas | 62,437.32 | 43,076.90 |
| anitoba and Saskatchewan | 4,302.28 | 6,111.42 |
| ichigan | 333,154.20 | 124,046.18 |
| innesota | 187,666.17 | 88,257.90 |
| lontana | 5,041.59 | 6,666.67 |
| orth Dakota | 17,355.92 | 22,301.41 |
| orth Wisconsin | 129,487.31 | 40,390.23 |
| orthern Illinois | 300,929.50 | 115,818.88 |
| orthern Nebraska | 36,000.00 | 33,270.14 |
| Oklahoma | 9,083.29 | 12,248.04 |
| Ontario | 14,056.33 | 15,058.25 |
| Oregon and Washington | 30,000.00 | 31,662.24 |
| South Dakota | 19,414.96 | 15,731.32 |
| South Wisconsin | 175,918.55 | 72,707.86 |
| Southeastern | 23,081.83 | 19,492.57 |
| Southern | 19,928.46 | 13,927.51 |
| Southern California | 15,000.00 | 25,386.82 |
| Southern Illinois | 63,865.98 | 30,327.28 |
| Southern Nebraska | 41,028.71 | 50,081.10 |
| Texas | 39,309.96 | 36,492.78 |
| Western | 222,747.20 | 76,905.43 |
| Total from Districts | $2,681,908.12 | $1,333,176.07 |
| From L. L. L. Endowment Fund | 76.928.98 | |
| From Other Sources | 157,334.55 | 25,660.90 |
| GRAND TOTAL | $2,916,171.65 | $1,358,836.97 |

Assuming that the Districts retained one third of the Centennial Thankoffering, then the gross offering amounts to $2,025,425.00.

THEO. W. ECKHART, *Assistant Treasurer*

### Cornerstone Laying

*Ark.* St. John's Congregation (C. W. h) for a new church, Sept. Sun., Jan. 25.

### Conference Meetings

s':

*netonka,* April 6 (10 A. M.)—8, Concordia e, St. Paul, Minn. Communion service at ah Lutheran Church, April 6, 7:30 P. M. al sermon: A. J. Schulz (E. H. Stahlke). :: *Tuesday:* The Return of the Jews: Mueller. Counselor in Parish Education: Boettcher. Rom. 11: H. J. Malotky. The h and World Problems: Wm. Buege. *:sday:* Report on European Conditions: Graebner. Report by Pres. R. G. Heyne. sis: Malotky. *Thursday:* Ps. 22: H. Hoff- Counselor in Missions and Stewardship: Brauer. Displaced Persons: E. B. Glabe. A. RITZ, *Sec.*

s' and Teachers':

*thwestern Indiana,* March 31 (10 A. M.), 1, St. Paul's (Rev. E. H. Broders, pastor), on and Van Buren, South Bend, Ind. — BECKMANN, *Sec.*

### Synodical Convention

*Oklahoma District* meets May 17 (11 —May 21 (inclusive) in Zion Lutheran h, Oklahoma City, Okla. (J. F. Schulz, ). Essayist: Prof. L. W. Spitz. Essay: alanced Emphasis on the Doctrines of cation and Sanctification in Christian tion." — A. J. BRASE, *Secretary.*

### Nominations

**the chair of Exegesis at the Seminary in Porto Alegre, Brazil**

Lorenz Wunderlich, B. D., M. A., Winfield, s.: Trinity, 15 de Novembro, Santa Rosa, . S.

tudolph F. H. Norden, Minneapolis, Minn.: Paul's, Linha Giruá, Santa Rosa, R. G. S. Germano J. Beck, Entre Ijuis, R. G. S.: dheim, Carazinho, R. G. S.

George J. Müller, Rolante, Mun. Taquara, . S.: Solidez, Mun. Gangussú, R. G. S.; ior, Quatro Irmaos, Mun. Getulio Vargas, . S.; St. Peter, Arroio das Pedras, Mun. ulio Vargas, R. G. S.

Leonido Krey, Canoas, R. G. S.: Penha, de Janeiro.

Alfred O. Meyer, S. T. M., Strasburg, Ill.: Paul's, Novo Hamburgo, R. G. S.

Carlos H. Warth, Novo Hamburgo, R. G. S.: h, Getulio Vargas, R. G. S.

Hans Rottmann, Cruz Machado (on fur- h): Christ, Vila Maquiné, R. G. S.: Zion, noeira, Mun. Osorio, R. G. S.; John's, guela, Mun. Osorio, R. G. S.

Martin W. Strasen, Milwaukee, Wis.: e, Rio de Janeiro.

C. H. WARTH, *Secretary, Board of Control Porto Alegre, Brazil*

o Hamburgo, R. G. S., February 5, 1948

### Summer Field Workers

Field Work Department of Concordia ary, St. Louis, Mo., announces that sum- eld workers will again be available this r to congregations, missions, and summer Experience in the field is essential for the development of the student. Congregations are urged to assist in this important work. All requests for workers should be sent direct to the Field Work office, Concordia Seminary, St. Louis 5, Mo., by May 1. — LOUIS J. SIECK, *President, Concordia Seminary.*

### A Three-Week Summer Session

for pastors and teachers will be held on the campus of Concordia Academy, Portland, Oreg., from June 21 through July 9, under the sponsorship of the Extension Division of Synod's theological and teachers' seminaries. The school will offer undergraduate work toward the acquisition of the B. A., B. D., B. S. in Ed., and S. T. M. degrees.

The following courses, carrying two credit hours each, will be offered: Preaching of Christian Doctrine; Functional Speech; The Life of Christ; and one New Testament exegetical course. Instructors will be Dr. Richard R. Caemmerer and Dr. William Arndt, both of Concordia Seminary, St. Louis. Classes will meet Monday through Saturday for the three-week period.

All facilities of Concordia will be at the disposal of the summer-school students. Quarters will be provided in the new dormitory, Centennial Hall; it is hoped also that the first unit of the new administration building, Luther Hall, will be ready for occupancy by that time.

Congregations are urged to make it possible for their pastors and parochial school teachers to attend this summer session. The cost for board, lodging, and tuition will be approximately $45.00.

Such as wish an informational bulletin should write to PROF. THOMAS COATES, President, Concordia Academy, Portland, Oreg.

### Available

About 50 English *Hymnals,* abridged 1928 word edition, will gladly be sent to anyone paying the transportation. St. John's Lutheran Church, 320 Fifth St., Petaluma, Calif. — LYMON E. JONES.

A mission congregation which can make use of a 22-inch wooden *altar cross,* gilt finish, with IHS insignia, may have same upon request. Address: REV. WALTER E. LICHTSINN, Box 283, Wenona, Ill.

St. John's of Alma, Kans., is offering for sale a two-manual tracker-action *organ.* The pedals are pneumatic. It has 14 stops, 780 pipes, 4 mechanical registers, and 6 pedal movements. The swell organ is under expression. The blower and 1½ horse power motor are included. Write to REV. W. T. GOEHRING, Alma, Kans.

### Changes of Address

**Pastors**

Eggers, F. Herman, em., Box 296, Watertown, Wis.
Fehrmann, W., 1520 Dudley St., Cincinnati 14, Ohio
Finke, Frederick K., 2441 Glenrose Ave., Altadena, Calif.
Hamp, Robt. B., 2051 Second Ave., Trail, B. C., Can.
Hennig, H. L., R. 3, Pender, Nebr.
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## THE LUTHERAN WITNESS

**Official Organ of the Ev. Lutheran Synod of Missouri, Ohio, and Other States**

**Published by Concordia Publishing House 3558 S. Jefferson Ave., St. Louis 18, Mo.**

**All articles** intended for publication in the paper should be addressed to Prof. M. S. Sommer, 801 De Mun Ave., St. Louis 5, Mo.

**All official announcements,** acknowledgments, notices, also books for review, should reach Prof. Theodore Graebner, 801 De Mun Ave., St. Louis 5, Mo., on the Tuesday of the second week preceding date of issue.

**All church news** should be sent to Prof. George V. Schick, 801 De Mun Ave., St. Louis 5, Mo.

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**All reports** of ordinations, installations, dedications, and jubilees should be sent to the Statistical Bureau, Concordia Publishing House, St. Louis 18, Mo.

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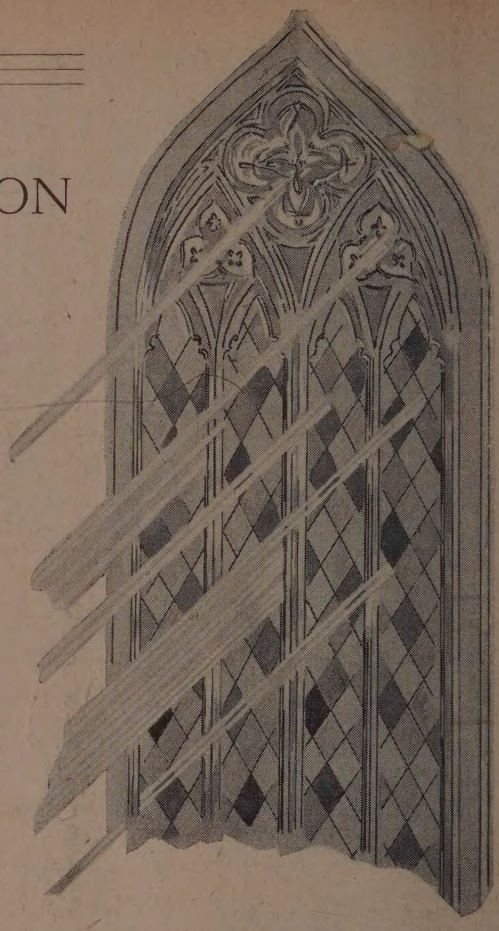

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